A

REPLY

TO THE

Observator;

TOGETHER

With a SERMON Preached on the 24th of *August* last past, on *Gal.* 6. 2. at St. *Giles* in the *Fields*, (most unjustly reflected upon by him.)

The Third Impression, with a further Reply.

By WILLIAM SMYTHIES, Curate at St. *Giles Cripplegate*.

LONDON,
Printed for *John Southby* at the Plough in *Cornhil*, 1684.

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The Church Temperament, with a further Reply.

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TO THE
READER.

READER,

AS I hope you will be more ingenuous towards me than the Observator hath been, and pass a favourable Construction upon a very plain Sermon, which was far from being intended for the Press; so I will deal as fairly in giving you an account of some Passages which occasion'd his virulent Reflections upon me. I had formerly preached upon the Verse immediately foregoing the Subject of this Sermon, If a Man be overtaken in a Fault, &c. Which I made choice of on purpose to perswade my Auditors so to behave themselves towards Dissenters, that they might be encouraged to a sincere and exact Compliance with our Church: Upon which account there were such Reproaches cast upon me, that I was forced to Publish it in my own Vindication. Having finished what I intended from that Verse, I resolved to proceed to this, which I saw would give me opportunity for seasonable Discourses relating to other Matters. I live in a Parish where the Burden of Poverty is very heavy, and yet some have been offended at me for concerning my self for the Poor as I have done; pretending that it encreased

the number of them: I thought therefore I ſhould do well to give a Reproof to theſe Perſons. There hath been likewiſe very vexatious Conteſts at Law, and great Complaints that the Innocent were ſlandered by ſecret Backbiters. Theſe I conſidered did likewiſe deſerve a ſharp Reprehenſion. But that which the Obſervator charges me with, of ſuggeſting that Diſſenters lay under the Burden of Oppreſſion and Perſecution, and that the Government ought to eaſe them, or any thing to that Purpoſe, never entred into my Thoughts, nor can I believe that he really thought I intended any ſuch thing: If he did, I challenge him to name another Perſon in the Congregation that was of his Mind. But want of Stuff for his Papers, and not Ill-will againſt any that are of a contrary Temper to himſelf, provoked him to accoſt me after this rude manner. If I had been of ſuch Principles, as he would perſuade the World I am, certainly I ſhould not have been ſo unworthy as to have vented them in the Pulpit of the great and good Man, the D. of N. to whom he ſhews but little reſpect, in that he knew that ſo far as he could be believed to ſpeak Truth, the D. muſt be very ill thought of in deſiring ſuch a factious Preacher to ſupply his Abſence. I have tranſcribed part of his Obſervator, that you may ſee how unlike a Chriſtian, or a Gentleman, he is pleaſed to treat me.

At the end of his first Column he is reviling a Magistrate, and a Constable, by charging them with being favourers of Conventicles, and from thence takes occasion to ridicule my Sermon as followeth:

——" What is *This*, but *Making Friends of the Unrighteous Mammon*, and *Providing before-hand* against a *Rainy Day?* He that *Shuffles, and Cuts* thus, betwixt *God*, and his *Own Soul*; and Crys, *Let the King, and the Church take their Fortune, I'le Shift for my self*; *That Man*, I say, has *already* Abandon'd his *Post*, and Enter'd into a *Treaty* with the *Faction*. He does as good as say, *Look ye Gentlemen*; *We are* Christians; *and it is* Our Duty *to Help one Another*; *and* to bear one Anothers Burdens. *If the* King *gets the Better on't, Let* Me *alone to do* Your *Bus'ness: And in case of a Turn* T'other *way, You shall do as much for Me.* What's All This, I say, but a *Tacit Composition* with a *Publique Enemy*; where a man delivers-up his Honour, and his Conscience for the *Saving* of his Skin, and Int'rest? And the *Devil Himself*, with his *Cloven-Foot*, *Attests* the *Contract*. Why This Man would have been *Safe*, in the *Coach it self*; Nay, in the very *Arms* of the *King and the Duke* at the *Rye-House*, unless a *Chance-Shot* should have happen'd to *take-him-off:* And he would have pleaded the very *Merit* of his *Services* to the *Party*. You are *Wonderfully Tender* too, on the behalf of your Dispensing Ministers; Their Good Name is *Wounded* it seems, for bearing *with the Infirmities of their Weak Brethren*. What's their *Discretion*, I prethee, to the *Authority* of a *Law?* Do they make more *Scruple* of Gratifying their *Weak Brethren* in their *Peevish Mistakes*, than they do of *Keeping*

" *their*

" *their Own Oaths?* I have heard of One of *Your Godly*
" *Ministers* that was willing to do a *Good Office* for a M
" of *Power*, and *Reputation*, with the *Dissenters*, by pro
" ting out an *In Verbo Sacerdotis* to *Interest*, for the Use
" and *Behoof* of the *Good Old Cause:* He was *Judicially*
" *Interrogated* about somebodies *coming to Church*; and
" their *Conformity* to the *Rites*, *Ceremonies*, and *Method*
" of the *Publick Worship*, as by *Law Appointed*: *Particu-*
" *larly*, about *coming to Church*, [Yes] and then about
" *Receiving the Sacrament*. [Yes *too.*] Ay but How? (says
" the *Question*) [Very Decently truly] (Crys the *An-*
" *swer.*) Well! But what do you Call, Decently? (says
" the *Question* again) Is it Sitting, or Standing, or How?
" Come; was it Kneeling, or *not?* [No Truly, it was
" Sitting, but very Decently.]

And in another place he proceeds thus,

——" *Trim.* Prethee say *Nobs.* If *This Furious Zeal*
" of Thine; This *Inexorable Cruelty*, and *Rigour*, be
" Heaven, or Hell? Is *This* according to the *Apostles Ad-*
" *vice*, [*The* Bearing of one anothers Burdens; *And in*
" *so doing, the Fulfilling of the Law of Christ?*] Do you
" not know that [Loving *One Another*, is the *Great Lesson*
" of *Christianity?* It was the very *Precept* Inculcated to
" the *Disciples*, upon the *Treason*, and *Apostacy* of *Judas*.
" How are *Poor People Griev'd* under Pressures, and who
" *Heeds* it? Nay we have a *Generation* of *Men* that take
" *Offence* at Those that Help 'em: Ay, and they are even
" *Glad* of seeing *Mischief*; And so far from *Relieving* their
" *Brethren*, that they make *Themselves*, their *Burdens*. They
" *Seek Occasion against them*; And when they have *Slander'd*
" the *Innocent* without Cause, They *Hide Themselves*

" The

" Their *Tongues are Set on fire, with the Fire of Hell*; And " instead of *Bearing* their *Fellows* Burdens, They Break " their Backs. But who *are* they that do All *This*? " They are *the Sons of the Devil*; *And are come to do the* " *Work of their Father, which is the Devil.* Oh the *Base-* " *ness* of These *Devilliſh Natures*, that will not be Con- " tent with *Conformity!* It is the *Due Execution* of the *Law*, " that is the *Way* to *Convince Diſſenters*: And when they " come once to *Anſwer the* Law——Well! The *Law of* " *Chriſt is above All Laws*; And *Chriſt is a Great Prince*: " But there is *Another Prince*, which is the *Prince* of " *This World*, That's the *Prince* they *Serve.*

" *Obſ.* Hold thy Hand; as thou lov'ſt me *Trimmer*; " and tell me betwixt Friends now, *Which* thou *Mean'ſt*, " by *That* Other *Prince*; whether *the Prince of the Air*, or " *the King of Great Brittain?* Why thou haſt *Trimm'd* " it away here, as if thou wert putting in for a *Living* " of *ſix or ſevenſcore pound a year.* Here's firſt the " *Common Topique* of *All Trimmers*: Bearing of *Burdens*: " which Implys Oppreſſion, and Perſecution. The " Diſſenters lye *under Thoſe Burdens*; And the *Govern-* " *ment* is to *Eaſe* them. Love One Another, is a *Chriſtian* " *Leſſon*; but are we to love *Mens Iniquities*; or was it the " *Apoſtles Meaning*, we ſhould *bear* the *Burdens* of *One* " *anothers* Sins, *and* Tranſgreſſions? Are we to love " *Hypocrites*, in the very *Hardneſs* of their *Impenitent* " *Hearts?* Nay, the *Hypocriſy it ſelf*; after ſo many *Judg-* " *ments Denounc'd* againſt Them, and It, by our *Bleſſed* " *Saviour?* Are we to bear the *Burdens* of *Men*, *Swelling*, " and *Triumphing* in the *Sins* of *Schiſm*, *Contumacy* and *Se-* " *dition?* *Mercenary Wretches*, that to ſerve a *Preſent* " *Turn*, Caſt themſelves at the *Feet*, and *Lick up the* " *very Spittle*, of a *Tony*, or an *Oliver?* Will you call

" it

" it a Slander, to tell the *Naked Fact* of a *Practi*
" *Usurpation?* Or the *Hiding of a Mans Self*, to do
" in the *Open Sight* both of *God*, and *Man?* What wou
" ſome body give now, that I could Name, for a *Sta*
" in ſome *Pariſh-Pulpit* to get a *Shoot* at the *Obſervato*
" In fine; *Every Son of the Church* is made *a Child of t*
" *Devil*; and upon the Whole Matter, here's [*T*
" *Conformiſts Plea for the Non-Conformiſts.*] *The Law*
" *Chriſt*, you ſay, *is above All Laws.* What's *That* to
" in this place; but that the *Law* of the *Land*, and th
" *Law* of *Chriſt* are at Odds? But the Men of *For*
" *One*, are the *Beſt Expoſitors* of the *Duty* of *Bearing*
" *Anothers Burdens*, according to the very *Letter.* *T*
" *bore the* Kings, *and the* Churches *Burdens*, (*Po*
" Wretches) Baggs, Parchments, Eſtates, and
" vings; and *the Devil of any* Other *way they Practi*
" *of* Bearing one Anothers Burdens.

Thus you ſee what the Viſit was, which in his fo
going Paper he gave notice that he would return
Cripplegate.

You may take notice of the Paſſages which
cavels at in my Sermon, by ſome of the Wo
being printed in Black Letters.

A REPLY TO THE OBSERVATOR.

SIR,

I Was informed by your Paper on *Wedneſday* laſt, that you were in haſte to return a Viſit as far as *Cripplegate*; and perceiving the day following what the Viſit was, and how early you performed it that Morning, I could not but think you to be one of that number of whom the wiſe Man obſerves, that, *They ſleep not except they have done Miſchief.*

The Viſit was a moſt unaccountable Deſcant upon my Text and Sermon at St. *Giles* in the Fields the laſt Sunday: which I here faithfully publiſh, that the World may judg whether there were the leaſt cauſe for ſuch Opprobrious Reflections; and pity the caſe of an antient Gentleman, who makes it his Calling and Employment to reproach and villify whom he pleaſes.

The Sermon ſhall ſpeak for it ſelf; and I doubt not but all ſober Men will ſay, that it is not more *plain* than *honeſt.*

You ſuggeſt, Sir, That I am *a Mercenary Wretch, who, to ſerve the preſent Turn, do caſt my ſelf at the feet, and lick up the Spittle of a* Tory *or an* Oliver. But there is no Man living whom you might not with as much appearance of Truth, have thus reproached! 'Tis very likely

that I ſhould pay ſuch a mighty Reverence to the rotten Bones of the great Uſurper under *Tyburn*, who deteſted and deſpiſed him when in the height of his Glory. Such was my Behaviour *then*, that his *Tryers* would not permit me a *Stand in a Pariſh-Pulpit* of my own, *to get a Shoot* at any body. And when I had hid my ſelf in a private place in the *Eſſex-Hundreds*, I was routed thence by one of *Oliver's* Agents, becauſe my Name was then *Malignant*, as it is now *Trimmer*, and forc'd to make my eſcape after twenty weeks preaching there, carrying no other Reward for my pains away with me, but a *Quartan* Ague. In ſuch Circumſtances was I at that time, when *SOME BODY* kept his Coach and ſix Horſes. So far was I from being a SPY or OBSERVATOR in thoſe days. And if you will play the Man, and charge me point blank with being, or having ever been an Admirer of your **Tony**, or having a kindneſs for any Rebellious, Factious, or Aſſociating Principles; I will produce more Loyal Perſons, and better Proteſtants for my Compurgators, than **One that I know of** was able to produce when he was accus'd for being a *Papiſt*. I thank God, I have been ſo far from acting any thing againſt the Government or Intereſt of our Church, that I have been beyond Expectation, ſucceſsful in ſerving both. The worſt Enemy I have muſt acknowledg that by contending for Conformity, both from the Pulpit and Preſs, I have brought great numbers to the Sacrament, and an exact Conformity to the Orders of the Church. And I believe my Lord Biſhop will be ready to atteſt, that I have waited upon him about baptizing of converted *Quakers* and *Anabaptiſts*, and their Children, as often as any one of the Clergy hath done. But if I had been of ſuch a Spirit as I perceive would pleaſe *You*, I had never brought any Diſſenter into the Church, nor convinced any one Perſon of his Errours.

I know, Sir, it is objected againſt me (and it lately came to the Ear of his Majeſty himſelf, by the means of ſome ſpiteful People) that I have been an Aſſociate with Diſſenters: But the only Truth in that Suggeſtion is, that I love all Men, and according to my Power, do good to all. I do not think that Religion teaches Men to be ill natur'd, nor can any prove me a greater Friend to Phanaticks, than my great Maſter was to *Publicans and Sinners*.

The greateſt Kindneſs I ever did for any Diſſenters from our Church, was for a Family of Papiſts, Perſons of Quality, whoſe whole Eſtate was unjuſtly kept from them by a Proteſtant Diſſenter; and yet I think I could as ſoon be a Jew as a Popiſh Chriſtian.

I have likewiſe ſuffered in my Reputation by being kind in the Diſtribution of other Mens Charity, (where I was not limited by the Donor) to all that were in exceſſive want, without reſpect to their Opinions: but as the Church hath loſt nothing by it, ſo I cannot but ſee enough in all Men to provoke me to Kindneſs and Pity to the Perſons, even of thoſe whoſe Principles and Practices I heartily abhor. I may very well be content to ſuffer in my good Name, in ſo notorious a manner, ſince this hath been of late the lot of divers who are a thouſand times more deſerving than my ſelf. Some of the moſt eminent Divines of the Church of *England* have been moſt falſely accus'd: And there is a certain Magiſtrate on whom ſome think you have been throwing your Dirt, in the ſame Paper in which you *Viſit* me, who is a moſt devout Conformiſt to the Church (and was ſo, long before he was in Commiſſion), and a very vigorous Proſecutor of Conventicles; however he may have been repreſented by ſome, whoſe Loyalty and Conformity to the Laws of God, the King, and the Church, lye far more in their Talk than Practice.

And now, Sir, (not to pay you in your own Coin, I mean in returning reviling for reviling) give me leave ſe-dately to ask you a few Queſtions.

1. If Mens calmly treating Proteſtant Diſſenters, ſpeak them *Trimmers*, what doth your wonderful mildneſs and gentleneſs towards Popiſh Diſſenters ſpeak your ſelf to be? Or, rather what does the mighty *Kindneſs* you are ever expreſſing towards them, ſpeak you to be, whilſt in the mean time you profeſs your ſelf a Son of the Church of *England?* Why ſhould not your ſo vigorous pleading the Cauſe of the Papiſts, make *You* as juſtly liable to the charge of *Trimming?* And, to ſpeak to but one inſtance of your kindneſs to them: If I had been at a quarter of that pains for the leſſening of the *Phanatique* Plot, that you have taken to ſham and redicule the *Popiſh* One, I would not complain that you abus'd me in calling me *Trimmer*, or by a worſe Name, if there be any worſe. May I not ſpeak to you in your own Dialect, and in moſt of your own Words to me, as followeth? "Why this is right *Trim-*
"*ming*, &c. You do as good as ſay, *Look ye Gentlemen*
"*We are* Chriſtians, *and it is* Our Duty *to Help one An-*
"*ther, and* to bear one Anothers Burdens. *If the* King
"*gets the Better on't, Let* Me *alone to do* Your *Buſineſs*
"*And in caſe of a Turn* to the *Church of Rome, You ſhall do*
"*as much for Me.* What's All This, I ſay, but a *Tacit*
"*Compoſition* with a *Publique Enemy*; where a Man
"delivers-up his Honour and Conſcience, for the *Saving*
"of his Skin, and Int'reſt? And the *Devil Himſelf*, with
"his *Cloven-Foot*, *Atteſts* the *Contract*. Why This Man
"would have been *Safe* in the *Arms of Sir Edmond Bury*
"*Godfrey* had the *Papiſts* kill'd him, when, three days af-
"ter his Death, he thruſt himſelf through with his own
"Sword.

See Obſerv. *Aug.* 30.

2. I demand of you, Whether you did more *fooliſhly* or *ſinefully*, in asking, Whether by the *Prince of this World*, I meant the King of *Great Britain*, or the *Prince of the Air*? Pray, who ever call'd the *King of Great Britain* the *Prince of this World*?

3. I ask you, Whether you do like a Son of the Church of *England*? or, on the contrary, vilely diſparage her Cauſe, in ſuppoſing, as you often do, that Men who have once imbibed Phanatique Principles, can never become ſincere Conformiſts? Is not this to ſuggeſt, that the Arguments to Conformity to our Church are of but little or no force? or that the Clergy are too weak to juſtify it?

4. I ask again, Whether he that undertakes to paſs publick Cenſures at the rate that *You* do, upon the Divines of our Church, and their Pulpit-Diſcourſes, aſſumes not to himſelf the Office of a Biſhop? And whether in ſo doing you do not plainly charge their Dioceſans with not keeping a vigilant Eye upon the behaviour of their Clergy? And whether it would not have become you much better to inform their Lordſhips of thoſe Offences you can make good proof of, than thus to blacken them to the World, and that, for the moſt part, upon no other Evidence than the Tales of Goſſipping Buſy-bodies, or Malitious People; not to add that of your own *Invention*?

5. I demand, Whether you did not caſt an unmannerly Reflection upon his Majeſty himſelf, for making your *Tony* his Lord Chancellor, when you reproached ſome Doctors of our Church for then dedicating Books to him? *See* Obſerv. *Numb.* 120.

6. I ask, Who that *Trimmer* was who being judicially interrogated about ſomebodies receiving the Sacrament, and anſwered *Yes*, and being asked *How?* replied very *Decently. And being asked again, was it Sitting or Standing, How?* replied again, *It was Sitting, but very Decently.*

If

If this strikes at *me*, as some think it does, it is either a Fiction of your own Brain, or a base Calumny brought to you by one of your Factors.

7. Since no good Man will think that Rebels, or Disturbers of the Government, can be lash'd by your Pen too severely; were it not more advisable that for the future you should suffer those to live in quiet who are no less Loyal, but far more peaceable than your self?

I will conclude with serious advice to you, although 'tis too probable that you will burlesque it, as you did my Sermon; That since you have been so exceedingly obnoxious, by reason of certain foul Misdemeanours which you have been publiquely accused of, and from some of which you have not yet vindicated your Reputation; you would no longer blemish the Church by pretending to be her Advocate, by which the Mouths of Phanatiques are opened against her: And that since you have lived so long in Contention and gratifying a very exasperated Spirit, you would now think it high time to betake your self to the great concern of another State, that you may die in Peace, and in the favour of Almighty God; which is heartily prayed for by him, who desires the Eternal Happiness of his worst Enemies; and who is,

Cripplegate Aug. 30, 1684. Your Well-wishing Friend and Servant,

W. S.

SIR,

SInce the Stationer intends another Impression, and the Printer hath left me this Space, I cannot but add a second Reply, and it shall be to your Paper which came abroad this Morning. You promis'd in your last that you would

would be as grave as a Judg; I am ſorry you did not promiſe to be as upright, for then I ſhould have expected my *Trial* before my *Condemnation*. However I thank you that you are pleas'd to mention my Crimes, *viz.* My Chriſtning without God-Fathers, the Sign of the Croſs, and my omitting to pray for the Duke of *York*. I am able to give that Reply which may make thoſe *Colour* that have accus'd me, altho it is very hard for them to change their Countenance.

I anſwer to the Firſt, That when I came to *Cripplegate* I quickly found that the Curates before me did not obſerve the Orders of the Church concerning Sponſors: whereupon I took occaſion to complain to the Biſhop, who was then Vicar, and deſired to know his Pleaſure concerning it. His Anſwer was, that he had been troubl'd to hear of it, and had conferr'd with the Arch-Biſhop, and acquainted him that there were hundreds of poor People, and others, in his Pariſh, who complain'd that they could not procure God-Fathers, *&c.* and thereupon they either ſent for Non-conformiſt Miniſters to baptize their Children, which was an occaſion of their being ſeduced, or elſe their Children continued unbaptized, and for that reaſon he was under a neceſſity of complying with the People for the avoiding thoſe inconveniencies. The Arch-Biſhop left it to his Prudence, and what I did was according to his Order. If the Perſon who inform'd your Informers had dealt ingenuouſly, he might have ſaid, that as I have not baptized any of my own Children without God-Fathers, and the Sign of the Croſs, *&c.* So I have both from the Desk and Pulpit often commended the practice of the Church, and anſwered the Objections of Diſſenters againſt it. The preſent Vicar hath required the Orders of the Church to be duly obſerv'd, and I have very readily comply'd, tho I perceive there will be the afore-mentioned Conſequence.

I anſwer to the ſecond, That all the Noiſe about my omitting the ſign of the Croſs, proceeded only from one Inſtance, by which I had hopes to gain a Proſelite to the Church of *England*, and it was in private Baptiſm, by which the Orders of the Church were not broken. My

My Reply to the third is, That I know not what you mean: I believe I can bring some hundreds of my constant Auditors to testify that they never heard me omit praying for the Duke of *York*, and likewise that I have often endeavoured to allay the Fears and Jealousies of the People concerning him, and shewed the Duty of Subjection, and Reverence to Kings and Princes, for which I have as often been called *Tory*, as you and some others have call'd me *Trimmer*. I value not opprobrious Names, so long as I am faithful and industrious in the Discharge of my Office.

As to the other part of your Paper, I refer my self to the Judgment of the Reader, whether I had not cause to make those Constructions, and that Reply which I have publish'd: especially considering that you profanely entituled your Paper, *An edifying Discourse concerning Bearing one anothers Burdens*; after that you had call'd all the Nation in your former Paper, to take notice of your returning a Visit to *Cripplegate*, by which it was expected that you had a *monstrous* Charge ready either against me, or against a most generous and worthy Doctor, for whom I should have been more concern'd. I am glad, Sir, that you have given your Negative Explanation of the *Parboil'd Justice*, and the *interrogated Minister*, by which I am discharg'd of the Calumny. You may by this consider for the time to come, how greatly innocent Persons suffer by your Papers, whilst they are commonly read by a sort of Men, who take occasion from them to censure and revile any whom they dislike. There was one not long since, in which you sent a *Hu* and *Cry* after a Clergy-man, who posted from Parish to Parish to cheat Ministers of their Dues, by christning Children without their Leave. This was reflected upon me, tho I abhor the doing of it, and challenge all Men to produce any one Instance. I must likewise tell you, that there are some, who have suffered by your Pen, have been kind to your Purse; and others who, to my knowledg, have had a great Honour for your Name and Family.

I am in great hopes that you will, ere-long, be either perswaded or commanded to forbear your Publications; or at least, to leave Ecclesiastical Matters and Persons to them to whom they belong: and I doubt not but in a short time many Dissenters will understand their Errors, and become Lovers of the Church. This, as you see, comes in haste, and is all you may expect from, Your humble Servant,

Sept. 11th, 1684. *W. S.*

A LETTER TO THE Observator, FROM WILLIAM SMYTHIES Curate of St. *Gyles Cripple-Gate*, in his own *Vindication.*

SIR;

I Did not intend to give you or my self any further trouble, but in regard 'tis possible some few Persons may believe what you have said against me, I have resolv'd to publish this in my own *Vindidation* from your *False Aspersions*. I have heard of Some-Body who have been several times soundly bang'd in Coffee-Houses and other Places, for reproaching the Innocent. But you have only discompos'd me, by putting me into a fit of Mirth. I hope you will excuse me that I am Immethodical, because you are pleas'd to be so your self. The first *Question* I ask'd, was about a *Popish Trimmer*, (I leave the Repetition of it

to you) and I perceive it will be the laſt that you intend to take notice of; and when the *Anſwer* comes, I fear it will be ſo very *thin*, that the People will eaſily ſee through it.

I will begin with that which I find in your laſt Paper, your upbraiding me for my *Ruſty Cloathes*. My Wife preſents her Service, and Thanks to you, and deſires you to harp upon that String every Week, till I put my ſelf into a *better Garb*. I perceive you have all manner of wayes of doing me Miſchief; I muſt now be forc'd to buy new Cloathes to avoid the Aſperſion of the *Obſervator*. But I wonder why you tell me of *a ſhort Coat*; there is a little touch of the Obſervator in that, for my Clothes are as long, though not ſo rich as other Miniſters: You tell me in the ſame breath, that *I go up and down begging, and making* Unaccountable Collections. I confeſs, *Sir*, that I have been a great Beggar, and I hope I have helpt many that are neceſſitous by it, but I know not what you mean by your *unaccountable Collections*. If another had told me of it, I ſhould have thought my ſelf accus'd of being one of the Beggars for the Obſervator. You may thank good Friends that your Cloathes are not *Ruſty* as well as mine.

You ſay in Anſwer to my fourth *Qu.* that a Biſhop can lay no hold of *Hints* and *Innuendo's* againſt the Government, and therefore it is in vain to complain to them, *&c.* However, Sir, methinks before you expoſe them, by naming their *Texts* and *Sermons*, you might acquaint their Lordſhips, that there are ſuch *dangerous Preachers*, that they may take notice of them, and give them *Private Admonitions*, where they cannot fix *Legal Cenſures*: and I dare ſay, that in this *Dioceſs* the Clergy have ſuch an extraordinary Honour and Reverence for their *Dioceſan*, that a few words from him would prevent the occaſion of that dreadful Miſchief to the Government which you foreſee. You might likewiſe deſire their Lordſhips to require their Clergy to forbear Preaching upon [*Loveing one another, and bearing one anothers Burdens*] becauſe it is (you ſay) *the Common Topick of Trimmers*. Or you may deſire that the Miniſters who have the great Congregations in *London* may be oblig'd to *Preach* no *Sermons* till they have firſt ſhew'd their *Notes*, and paſs'd the *Approbation* of the Obſervator. You do (now I think on't) in the ſame Paragraph ſay, that you ſhould be a *pretty Puppy* if you ſhould go to the Biſhop and com-

plain

plain that the Curate had ſlander'd you, by ſaying that you *had not vindicated your Reputation from certain foul Miſdemeanours.* You are a very *prudent Gentleman* in not *complaining*; for that were the way for his Lordſhip to command the *Curate* to diſcover what *Reaſons* he had to ſay ſo, and in that caſe there might poſſibly be *Evidence produc'd* (beſides *other things*, which make you unfit to meddle with *Matters* of *Religion*) of ſomewhat which ſhew'd you were very *wanton* when you were a great deal too Old to be call'd a Puppy.

Your Harangue of the Miſchiefs that have been done formerly from *Pulpits* I meddle not with, becauſe I am nothing concern'd in that Accuſation: Whoever looks into the Church where I may moſt properly call the Congregation *my own*, ſhall find that harmonious *Church-of-England Devotion*, which is very rare in this divided Age; and whoſoever ſees the great numbers of devout *Communicants*, will ſay, That if the Preacher had *Hints* and *Innuendo's*, &c. they were of very good conſequence, to be the occaſion of ſuch Conformity.

But Sir, that which I am moſt concern'd at, and which only occaſions the blotting of this Paper, is the new notorious Crimes that I am charg'd with, Viz. That I am a *Lyar*, a *Slanderer*, an Incourager of *Sedition*, &c. And if I ſhould hold my peace, it may be (which is worſe than all theſe, and comprehenſive of them) I ſhall at length be call'd an Obſervator.

Firſt, You charge me of being a moſt notorious Lyar. To which I anſwer, that I am not afraid in that point to vye Reputations with the OBSERVATOR himſelf; or as ſome would have it, that have ſeen your laſt Papers, it may be put to the Vote of very ſober conformable Perſons, whether one ſpeaks moſt Truth, or the other Falſhood. Methinks you ſhould have conſulted your *Politiques* a little better, and if I be ſo great a Lyar, you ſhould have forborn reproaching me, in hopes that you might have made uſe of me; for I perceive you have ſo great occaſion for ſuch kind of Perſons, that your Trade would utterly decay without them. You ſay That Nature hath put into my Tongue a falſe Paſs. If that be true, 'tis great pity but we ſhould be Friends, that my Tongue and your Pen might not diſagree. But to come cloſe to the buſineſs in hand; You ſay, *That the worthy D. of N. did not deſire me to ſupply his abſence*; and you aſſert it ſo poſitively, that

I believe some think the D. hath sent you word to that purpose. I positively affirm that he did desire it, and that it was in the House of one of his Relations in *Chancery-Lane*, another Doctor of Divinity being then present. It shall be left to the determination of the D. at his return, whether the Observator or the *Curate* hath the false Byass. I have been since informed, that he intended only to keep me in reserve, because he knew that I could not serve him, unless I preacht thrice that Day: or 'tis probable that he did not intend it, unless it should happen that his Congregation were disappointed of a more acceptable supply: However, *Sir*, I did not come undesir'd, and you took care (I thank you) that I should not go away unrequited. Few Ministers, who come with an honest design to do good to all, and hurt to none, ever met with the *Return* of such a Visit, as you were pleas'd to send to *Cripple-Gate*

The next Accusation is, *That I said a Gentleman was an Atheist, and then deny'd it.* I confess I cannot give such an exact *Answer* to that as to the former, because that which passed was seven or eight years since. I might possibly tell the *Alderman*, that I suspected that Person to be an *Atheist*; but I am very confident I did not affirm that concerning him which I could not know. I will not say any thing to disoblige the *Alderman*, who hath been kind to me; but I will say, that if all that is said by way of Advice, should be published, and the worst Construction put upon it, the most wary Man might suffer for his good Will. I knew that this would be in your Paper before I saw it; for that Gentleman (as you call him) did declare before hand, that he would gather a Party, and go to the Observator to do my Business (calling me *Rogue* and *Rascal*, and what he pleased) when, considering his Condition, it had been fitter for him to have express'd his Sense of a God, by the desire of all good Men's Prayers for him. I suppose you had some reason to think him *Atheistical*, when you saw him come to you with Death in his Face, and Mischief in his Heart.

My next Charge is, That when I reproved those that found fault with my relieving the *Poor*, &c. I *fell so bitterly upon Sir* R. F. that I set the Whole Congregation a staring at him. If you could be set in a Convenient Place, I am sure the whole Congregation would stare at you for such a notorious Falshood. I hope your Informers did not tell you that I nam'd, or pointed

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at him; but it was the Conſtruction which they made of what I ſaid. Now Sir, (not to rake in the Aſhes of the dead) I muſt tell you that Sir *R. F.* was a Gentleman of far greater Quality than Intereſt in the Pariſh, and where his Magiſtracy was unconcern'd, he did not bear any great ſway, nor was there ever any thing he did which diſpleas'd me concerning my diſtribution of Charity, but there were many others as much, or more concern'd than he was; ſo that whatever I ſaid might as well cauſe ſtaring at others as at him. I muſt likewiſe tell you, that in the ſame Sermon, I took occaſion to reprove thoſe that injur'd the Poor by miſ-repreſenting their Condition; and a great part of it had relation to the Caſe of the *French Proteſtants*, for whom I have likewiſe been concern'd; ſo that there was great occaſion for ſtaring that day. I wiſh you no other Puniſhment than to come into the Pariſh, and enquire of the Inhabitants when that remarkable day was, in which the whole Congregation (not conſiſting, by computation, of leſs than 4000 Perſons) ſtar'd at Sir *R. F.* that you might be ſoundly laught at for your pains. And as for Mr. *C.* whom you ſay, I ſerv'd *with the ſame ſawce*: He is one who hath diſcover'd a very great prejudice againſt me, & ſought by Reproaches & otherwiſe, to do me what hurt he can, but I could never by the ſtricteſt Enquiry, know what the occaſion of it was. He once thought that I reflected upon him in a Sermon; whereupon I wrote to him, and proteſted by all that is Sacred, that I neither intended a Perſonal Reflection upon him, or any other; and if he doth not believe me, I cannot help it. I can *hold faſt my Integrity*, when my Friends forſake me without a Cauſe: though, I thank God I have but little cauſe to complain of the want of Friendſhip.

But now comes the great Charge! You ſay, That my other Reprehenſion, mentioned in my Preface, was upon the Recorder and Mr. Deputy. O brave Obſervator! What is it that Malice will not invent, and you publiſh? As to the *Recorder*, 'tis true that I waited upon him ſeveral times, about the compoſing of ſome unhappy Differences in the Pariſh, but he was pleas'd to ſhew himſelf ſo much a Gentleman, and to expreſs ſo much candor and ſweetneſs of temper, that I think my ſelf oblig'd to honour him all the dayes of my Life. You might with as much truth have ſaid, that I intended to ſlander my own Father in his Grave.

And

And as for the *Deputy*, I must tell you, that I am very strict in dating my Sermon-Notes, by which I know on what Day and Year I preacht any Sermon, and I find that I preacht that Sermon at *Cripple-Gate*, before the *Deputy* was made choice of, and I am sure I had at that time as true and unfeigned an esteem for him, as for any Citizen of *London*, as every one can testifie that ever heard me speak of him. I do exceedingly abhor a Personal reflection from the Pulpit. If I know of any particular Crime, I visit the Person, and with all the Meekness and Ingenuity that I am capable of, I tell him of it. But where I see there are Parties in that which is evil, and amongst Communicants, I think I could not discharge my *Duty*, especially in my monethly preparatory Sermons, if I should not shew them their *Danger*. If from general Reproofs or Admonitions guilty Men will be exasperated, I cannot help it, nor is it a Reason why I should desist from the discharge of my Duty.

You charge me this day of gathering somewhat out of the Books of *Carr*, *Curtis*, &c. I answer, That I never read them or to my knowledge ever saw them. That which you speak concerning *Newington-Green*, hath some truth in it, though but a little. You do not speak Truth very often, and therefore when you do, methinks you should speak the whole Truth. You should have left out the Condition, for I think none will be so silly as to believe that I said it, unless it were in merriment. And you should have added, that I would Christen the Child provided the Clark was present, and did assure me of the Ministers consent, and that he received as full satisfaction as if he had done it himself: This I can make appear to you is the truth of that case. I will at any time joyn issue with you concerning my interloping in the Parishes of other Ministers, if you will but except the case of visiting the Sick, about which I have been very much troubled, having heard that some Ministers have been offended at me, but it is a case so tender and compassionable, that I know not how to deny it to those that are my Auditors when no other Minister preaches; I do in that case as I would be done unto. I have often desir'd those that are sick to send for any Minister from another Parish; and have likewise earnestly desired those that send for me into other Parishes, to send for their own Minister. You tell me of my being actually pre-

ſent at the choice of *Common Council-Men*. I was ſo, but ſo unconcern'd, that I never ſpake to any one Man in the Pariſh about giving his Vote. I had one very near Kinſman in the Pariſh, who gave his Vote for thoſe that did not carry it; which I ſhould certainly have forbidden, if I had been ſo affected to the other Party as you affirm. You ſay likewiſe, that when the Conteſt was about Mr. *Duboiſe* and Mr. *Papillon*, I ſaid, *We are like to have ſad times, here are two honeſt Men laid aſide (whoſe Right it is) to make room for others to ſerve a turn.* I had thought to have taken no notice of this, becauſe if your Suppoſition of my being ill-affected were true, yet I am confident, no ſober Man can think that I could be ſuch an imprudent *Coxcomb* as to utter my ſelf after ſuch a manner in ſuch a great and publick Concern. Beſides, the account of it comes in ſtuttering, *Some body deliver'd himſelf to this effect.* In other places you are downright. But now you ſeem to grow weary of telling — that which you accuſe me of. You tell me, Sir, of a Private Meeting where I Pray, Read, Catechiſe, *&c.* Which is juſt as true as all the reſt. 'Tis true, that there are ſome young Perſons that are my Morning-Auditors, who meet once a Month at a *Club*, and always give ſomewhat to the Poor, which I have had the diſpoſal of. They have made an Order amongſt themſelves, that no diſloyal Perſon ſhall come amongſt them, nor any but thoſe that are *Communicants*. But that I, or any *Clergyman* ever came amongſt them to Pray, Read, *&c.* or ever was one half hour with them at their *Club*, is utterly falſe. I think I have taken notice of all the Paſſages, or moſt of them, by which you have moſt unworthily aſperſed me, and ſhould now conclude, but that I hear of more ſtuff, which your Factors have brought to you. I was this day told, that my Challenge of Chriſtening Children in other Pariſhes is taken, and that it can be proved where I did it without the Miniſters leave. I have throughly examin'd it, tho I think it was two years ſince; and this is the whole of it: I baptiz'd a ſick Child for a poor man at ten of the Clock in the Night, when he could not find his own Miniſter, for which I did not take one Farthing, directly or indirectly: and in that caſe I might well ſuppoſe both the Miniſters leave and his thanks. But I hear another ten times worſe, and that is, that I Chriſten'd a Child at *Cripple-Gate*, where a conſiderable Citizen was preſent, and heard me baptize it without the Com-

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mon-Prayer-Book, and said, that I made an Expoſition of my own. I Anſwer, That I commonly chriſten Children by heart; but if that Gentleman can prove that at that time, or any other, I ever varyed a Word from the Common-Prayer, or added one Syllable to it, I will be his Bond-ſlave; Another Story is, That I gave Money out of my ſtock of Charity to Child-Bed Women, that they may give to my Wife for performing the Office of a Mid-wife. It is juſt as true as if it were ſaid, That I am now in *Newgate* for Robbery, and to be executed the next Seſſions. If ever I ſhould be guilty of any thing of that nature, I ſhould expect a Curſe to my ſelf and my Poſterity. I do very often in theſe caſes, as it is ſufficiently known, return what I have taken, and add to it beſides; and I am ſure that my Wife doth likewiſe give her Pains, and layes out many a Shilling for thoſe poor Creatures. There is another Story concerning Ordinations, which it ſeems you are to tell me of, as appears by a Letter which came to me laſt Night from a *Papiſt* (as I may well ſuppoſe) in which he threatens to expoſe me for that, if I meddle with the *Obſervator*, and profers to diſpute with me, *whether it be beſt to be a Jew or a Popiſh Chriſtian*; but as to that of Ordination, I will give no publick Reply to it, whatſoever my Reputation ſuffers, becauſe I will not be diſ-ingenuous to another, but I have and can ſatisfie any Perſon in private. It ſeems you have likewiſe gotten a *Worceſterſhire* ſtory of a dead mans Bone by the end, concerning which I ſhall only ſay, that the Matter of Fact relating to it, hath aſtoniſhed ſome very Wiſe and Learned Men, who would have done the ſame that I did. I underſtand that you intend to charge me of going to *Wizzards*, &c. and many other things which I may well expect, becauſe Truth is ſo very ſcarce with you, that if you afford an Ounce of that, there muſt be a pound of Falſhood mixt with it. And now that I have made this Reply, it is very adviſable, that for time to come you hear both ſides before you publiſh Calumnies; or elſe that you ſend out Bills, that if any malicious man hath a mind to Murder the Reputation of another, he may come to ſuch a place, and the work ſhall be done before ever the Perſon injured knows of it. I ſhall now leave you to your Calling, and mind my own: I hope if you ſtill proceed to reproach me, which I do expect, thoſe that give any heed to you will come to me, and receive ſatisfaction, and I doubt not but I ſhall be able to give it.

Sept. 15th, 1684. Yours, *William Smythies.*

London, Printed for *John Southby*, at the *Plough* in *Cornhil*, 1684.

Gal. 6. Ver. 2.

Bear ye one anothers Burdens, and ſo fulfil the Law of Chriſt.

THE great Deſign of the Apoſtle in this Epiſtle, is to rectify the Errors and Miſtakes which were amongſt the *Galatians*, and to allay thoſe Unchriſtian heats, which are the certain conſequent of them.

There was ſuch a conteſt amongſt them about Chriſtian Liberty, that ſome were ready to take a Liberty, which, to be ſure, is moſt Unchriſtian: A Liberty to *bite and devour one another*, Chap. 5. 15.

That Chriſtian Liberty which they contended about, was a Liberty from obſerving any longer the poſitive Inſtitutions of *Moſes*, *i. e.* Thoſe Inſtitutions which were no part of the Moral Law, but only performed in obedience to Divine Authority. The *Galatians* had been told by falſe Teachers, that they muſt obſerve the

one as well as the other. The Apoſtle determines the Controverſie, by telling them plainly, That if they did any longer obſerve thoſe legal Inſtitutions, they ſhould loſe the Benefit of the Goſpel-Diſpenſation. *I Paul ſay unto you, If ye be Circumciſed, Chriſt ſhall profit you nothing.* But though the Apoſtle had done this, yet it was no eaſy matter for him to perſwade them to maintain Chriſtian Love and Unity amongſt them; and therefore in this Chapter, he preſcribes ſome Rules which Chriſtians ought to obſerve in order to it. The firſt is in caſe of Offences, *v.* 1. *If a man be overtaken in a Fault, ye that are Spiritual, reſtore ſuch an one in the Spirit of Meekneſs.* The ſecond is more general in the words of my Text, becauſe it relates to all the grievances, and unhappineſſes that attend men in this Life. *Bear ye one anothers Burdens, and ſo fullfil the Law of Chriſt.* The *Galatians* were greatly concern'd about fulfilling the Law of *Moſes*, in obſerving the aboliſhed Rites: The Apoſtle requires them to obſerve the Law of Love, *To bear one anothers Burdens, and ſo fullfil the Law of Chriſt*, which ſhould never be aboliſhed.

In the words, there are theſe two things:
1. A very great Duty, *Bear ye one anothers Burdens.*
2. A very great and cogent Argument to the Per-

performance of it, *And ſo fulfil the Law of Chriſt.*

You may take theſe three Obſervations from them: two are ſuppoſed, and the other expreſt.

1. Every man hath his *Burden.* The Apoſtle in the former verſe ſaith, *If a man be overtaken in a Fault,* &c. but he doth not ſay, if a man hath a *Burden,* let him have help to bear it. 'Tis poſſible that a man may live ſo as to be inoffenſive to others, or at leaſt ſo as not to be Obnoxious to Cenſure, which I conceive is the meaning of the Apoſtle: But it is not poſſible for men to live in this World, and to be freed from *Burdens.* Every Man hath his *Burden.*

2. Every mans *Burden* either is or may be too heavy for him. This is ſuppoſed in that the Law of Chriſt requires that he ſhould have help to bear it.

3. It is the great Duty of every Chriſtian to bear his Brothers *Burden.* I intend that my Diſcourſe ſhall be from the laſt of theſe, and I ſhall endeavour to do theſe four things. 1. To ſhew what mens *Burdens* are. 2. What is implied in the Duty of bearing one anothers *Burdens.* 3. To conſider the force of the Argument. *And ſo fulfil the Law of Chriſt.* 4. To make ſome Inferences by way of Application. I ſhall ſpeak briefly of theſe: eſpecially of the two firſt, which I have elſewhere enlarged upon.

I begin with the first, namely, What are mens *Burdens*. You will say, that I have undertaken a very hard task. I may as well undertake to tell all the Thorns in a Wilderness, or all the Waves upon a Tempestuous Ocean, as to count the Evils of this Life, which are Mens *Burdens*.

There is no State or Condition of man, but hath *Burdens* which belong to it, and are inseparable from it. From the King upon the Throne, to the Beggar upon the Dunghil, Every one hath his Burden. The Evils of this Life are like *Pharaohs* Froggs, that will be croaking in Kings Chambers. When *Moses* was the Supream Magistrate over the People of *Israel*, his Father-in-Law told him That his *Burden* was too great for him, *Exod.* 18. *v.* 18. *Thou wilt surely wear away——this thing is too heavy for thee; Thou art not able to perform it thy self alone.* And we find him groaning under this Burden of Government, *Numb.* 11. 14. *I am not able to bear this People, it is too heavy for me.* If it were proper for me to enlarge upon this head from this Subject, I would shew what a great Argument this should be to Subjects to obey their KING, that they might not add to His *Burden*: And how necessary it is that we should pray for Kings, that

at God would enable them to bear their great
urdens; and likewiſe ſhew the Folly, as well
baſe Diſloyalty of thoſe, who deſire the Life
f their Prince, and yet load him with their diſ-
bedience to his Laws.

I might alſo ſhew in the next place, that
Miniſters have their Burdens, and that they are
ery great likewiſe; and every one almoſt adds
the weight of them. The Doubts and Scru-
les of thoſe that are Good, and the Debauche-
es, on one hand, and the Errors and Diviſions
n the other hand of thoſe that are Bad, do make
ur Burdens to be very Heavy. But this I muſt
ot enlarge upon, for fear of a miſ-applica-
on.

If Kings, who are Gods-Vicegerents, to whom
od requires ſuch a peculiar regard, that they are
alled Gods in the Scripture. And if Miniſters,
r whom God hath declared a peculiar regard
the next place (however contemn'd in the
orld) *Touch not mine Anointed, and do my Prophets
harm*; If theſe muſt have Burdens, others
ave no reaſon to expect that they ſhould go
ee.

More particularly, The Burdens of men in
is life, may come under theſe three Heads:
Such as relate to Bad Men: 2. Such as relate

to

to Good men: And 3. Such as relate to both Good and Bad.

1. Such as belong to Bad men. The impenitent Sinner hath his Burden, and it is such a Burden, as he that is once rid of, would not for all the world, be loaded with it again. *The wicked man travelleth in pain all his dayes*, Job 15. 20. If his Conſcience be awaked, he is always loaded with Guilt and Fear. His ſecret Complaints are very grievous, and are ſometimes a very great interruption to his Mirth: *In laughter his Heart is ſorrowful, and the end of his Mirth is Heavineſs.* If any man ſhall ask the impenitent ſinner the Apoſtles Queſtion, *Rom.* 6. 21. *What Fruit had you?* He can give no anſwer. But if he be asked, What *Burthen* had you? he muſt anſwer, That it is a very heavy one: That he had no reſt or quiet in his Mind by reaſon of it. I know very well, that this doth not appear while Sinners are in Health; but when they are *bound in Cords of Affliction*, and God *ſhews them their Tranſgreſſion*, they then acknowledg, that they never enjoy'd ſo much pleaſure as countervail'd the terrors of their Conſciences, which were the immediate conſequence of them. And if the ſinner doth not feel the *Burden* of Guilt and Fear, his condition is the worſe; becauſe, the leſs he feels his *Bur-*

den

ten, the more he adds to the weight of it, which he will certainly feel in another State. There is another *Burden* likewiſe which belongs to impenitent ſinners, which I may call an accidental *Burden*, and that is Religion. The worſhip and ſervice of God is a very great *Burden* to them: They are ſuch as the Prophet *Amos* ſpeaks of, *c.* 8 *v.* 5. who think long for the *Sabbath to be gone, that* they *may ſell Corn, and ſet forth Wheat.* They have ordered their buſineſs ſo, for want of beginning right at firſt, and by contracting evil Habits, that they are as well burdened when they do that which they ſhould, as when they do that which they ſhould not. The Service of God, and the ſervice of the Devil, are both *Burdens* to them. But I will not enlarge farther upon this head, becauſe, I do not think it ſo proper from this Subject.

2. The Good Man hath his *Burdens* too, *Many are the Afflictions of the Righteous*, and many are their failings and infirmities, which are the occaſion of their grief and trouble. The *Burdens* of good men are either, 1. Real Evils: or, 2. Such as I may call Imaginary.

1. Such as are Real *Burdens* to them. When a good man hath done that which is diſhonourable to God, a ſcandal to Religion, or an occaſion

caſion of Offence, by which others are encou
ged in that which is evil, it is a very grievo
burden to him. This was *Davids* Burden, th
he had *cauſed the Enemies of God to Blaſpheme*; a
it was that which cauſed the continuance of h
grief and ſorrow, after that his Pardon was Se
led, and ſent to him. This made him complai
That his *Iniquities* were *a Burden too heavy for him.*

2. There are likewiſe burdens which I ma
call Imaginary, becauſe they proceed from fal
Conceptions and Imaginations of the Mind: Whe
a Good Man miſtakes his Condition, and think
himſelf to be in the caſe of the Impenitent Sin
ner; and this is cauſed either, 1. By ſome grie
vous Affliction that befals him; or 2. By the pre
valency of a melancholly conſtitution.

1. By ſome great Affliction. When a good
Man is aſſaulted by a ſharp Sickneſs of Body,
or by ſome great loſs in his Eſtate or Family,
it makes him think that God is offended at him
in a greater Degree than he is at them that
truly Fear and Serve him. This was the Argu
ment that *Jobs* friends uſed againſt him, and it wa
an Argument which he uſed againſt himſelf. Al
though God had declared, That he was *a perfect
and an upright Man*, and that there *was none lik
him* in all his Country; yet when he came to
endur

endure great Afflictions, they caused him to cry out, *I have sinned, What shall I do?* And *why dost thou not pardon my Transgression, and take away mine Iniquity*, &c. The great Afflictions of his Body made him suspect, that his Soul was in danger.

2. These Imaginary burdens are caused by a Melancholy Constitution, by which the fancy and imagination is disturb'd; and those that are really Religious, think they are in an Evil Condition. They do not make any Determinations concerning themselves from the Rule of Gods Word, but from their own dark Conceptions; and to be sure, those that give way to them, shall not want the help of the Tempter to make their burden heavy. The case of such is commonly misrepresented, they call themselves troubled in Mind, when it were more proper to say, that they are disturb'd in their Fancies.

3. There are burdens which belong both to good and bad men.

1. The burden of Sickness, Poverty, loss of Relations, and such like common Afflictions.

2. The burden of naural defects, as Blindness, Deafness, Lameness, &c.

3. Spiritual Burdens, such as relate to the Soul, and to the faculties of it. These we call infirmi-

mities; a weakneſs of Mind which came by the Fall of Man, and from which he can never have a perfect recovery whileſt he is in this State.

1. A weakneſs of Judgment. The Underſtandings of Men are exceeding liable to miſtakes. Men of the moſt Sagacious Parts, and ſuch as have been moſt eminent in their Generation, for Piety and Holineſs, have been in very great Errors. Some of the Antient Fathers of the Church were of ſuch Erroneous Opinions, as the Church hath in all Ages exploded.

2. Weakneſs in reference to the Affections and Paſſions of the mind, which are apt to be predominant, and to be as unruly Servants which domineer over Reaſon, which ſhould be their Maſter by which they ſhould be governed, and over Religion too, which ſhould be their Prince and Soveraign, whoſe Authority muſt not be diſputed. Sometimes the Paſſion of Love prevailes, as in *David* for his Rebellious *Abſolom*; ſometimes the Paſſion of Fear, as there was in the Diſciples, when they thought the Saviour of the World could not keep them from drowning. Somtimes a grievous miſtruſt of Gods Mercy, as there was in the *Pſalmiſt*, *Pſal.* 77. when he cried, *Hath God forgotten to be gracious? Hath he in Anger ſhut up his tender Mercies?* concerning which he recollects himſelf and

nd ſaith, *ver.* 10. *This is my Infirmity.* Sometimes he Paſſion of Anger gets the upper hand, as it did in *Jonah* for the Loſs of his *Gourd.* Sometimes a furious Zeal occaſions Diſcord, as it did between the two Apoſtles, *Paul* and *Barnabas*, *Acts* 15. 39. when they were in ſuch a heat, that they could not endure each others company, but *departed aſunder one from the other.* Theſe are the burdens of men whilſt they are in this Life.

2. The ſecond thing I propounded, is to conſider what is implied in this duty of bearing one anothers Burdens, or what is neceſſary to the performance of it.

1. There muſt be a ſympathizing Heart. Whatever Burdens we ſee others loaded with, we muſt preſently put our ſelves into the ſame condition, and conſider what we would expect in the like caſe. We muſt conſider their condition, as if it were our own. We ſhould have ſuch a Spirit as brave *Uriah* had, who wanted no courage to encounter with his Enemies, nor pitty to ſympathize with his Friends. He knew not how to take his neceſſary Repoſe, he was ſo uneaſy to think that *the Ark and* Iſrael *were in diſtreſs*, and his *Lord Joab* and his *Servants* were *encamped in the open Fields*, 2 Sam. 11. 11. Or like Queen *Eſther*, who ſaid, *How can I endure to ſee the Evil that ſhall come*

upon my people: and how can I endure to see the de-
struction of my kindred: Or, like the Apostle, 2 Cor.
11. 29. *Who is weak, and I am not weak.*

2. There must be a helping hand. This is a
natural consequent of the former. He that sym-
pathizeth is in pain for his Brother; and by easing
him, he easeth himself.

3. There must be a continuance of both. We
are all Travellers that are going on with our bur-
dens, and must not leave one another in distress.
The Apostle tells us, we must bear one anothers
burdens; but he doth not tell us when we must
lay them down.

I proceed now to the two last things which I
chiefly design to discourse of at this time. There-
fore

3. I shall consider the force of the Argument:
And so fulfil the Law of Christ. It is an Argument
of very great force, to him that rightly consider
it; and so it had need to be, considering our ill
natures and dispositions. We are very apt to be
weary of, and impatient under our own burdens,
and therefore it is no easy matter to perswade us
to bear other mens. The Apostle therefore urges the strongest Argument that can be offered to
Christians: It is a fulfilling of the Law of Christ.
Ἀναπληρώσατε *Complete*: Compleat the Law of
Chri-

Christ. We are not to understand it, as if he that bear his Brothers Burdens had done all that the Law of Christ requires of him, but that he had done that which is very greatly required of him, *Complendi verbum non significat perfecte præstare sed re ipsa exequi*: He that bears his Brothers Burden, hath really performed the great Law of his Saviour. More particularly,

1. It is his Law, who insisted more upon it than upon any other. It is endless to mention all the Parables and plain Expressions which requires, that men should forbear one another, forgive one another, and do good one to another. A Christian should be so full of Love, that it should be as a sweet Perfume to all that come near to him. His very Enemies must partake of it. There is one consideration which one would think should be of mighty force to perswade men to this Christian Duty: It was the last thing which our Saviour insisted upon, when he was leaving the World. We read in *Jo.* 13. that the Devil had no sooner put it into the heart of (a) **Judas to betray him**, but he made it his business to put it into the hearts of his Disciples to love one another. He made it His Commandment. *This is my Commandment, that ye love one another*: By which we may understand, that the Observance of it would exceed-

(a) Reader, I pray observe, That this passage is cavel'd at, and Judge what the *Observator* intends; for I know not.

exceedingly Oblige him. He calls it a *New Commandment*, although it was as old as any other, both Imprinted in the Nature of Man, and revealed in the Word of God. He makes it the Characteriſtical Note of a Diſciple, *By this ſhall all men know, that ye are my Diſciples, if ye Love one other.* Not but that all men of all Religions acknowledge it to be their Duty to Love one another, but the meaning of our Saviour, is: That there ſhould be ſuch a Degree of Love amongſt his Diſciples, as ſhould exceed men of other Religions; as it was in the firſt Ages of Chriſtianity, when the *Pagans* ſaid, *See how theſe Chriſtians Love one another.* All theſe Expreſſions of our Saviour, which they ſeem difficult to be underſtood, are uſed by way of Motive and Argument, to perſwade and quicken men to Chriſtian Love and Unity.

2. It is his Law, who hath annexed the greateſt Rewards to the Performance of it, and the greateſt Puniſhments to the Neglect of it; by which we may underſtand that it is an indiſpenſable Duty, and muſt not be omitted by us. I need not mention any more than that known place, *Mat.* 25. There's *Come ye Bleſſed*, to them that bare one anothers burdens: And *depart ye Curſed*, to them that did not. Our Saviour only ſpeak

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concerning the duty of the second Table, probably for this reason; Because there is not such an impression of it upon the minds of Men, as there is of the duty which relates to the first. Men think they may *Love God*, though they do not love their Neighbours. They think that they are good Christians, and that they pay to God the honour that is due to Him, although they shew no regard to their Brother and Fellow Christian. Men know that to love God, is the *Great Commandment*; but they do not consider that *the second is like*, namely, that they must *Love their Neighbours as themselves*. Many who call themselves Christians do not consider the Mystical Union that is betwixt Christ and his Church; that every good Christian is a Member of that Body whereof Christ is the Head; and that it is as Unchristian for one Man not to bear anothers Burden, as it is unnatural for the Heat not to help the Foot, or any other Member of the Body that is grieved, according to that of the Apostle, *Rom.* 12. 5. *We being many are one Body in Christ, and every one Members one of another.* They do not consider that the Church is God's Building, and that, as in a Building, that Stone which is so rugged, that another Stone cannot be laid upon it, is only fit to be thrown into the Street; so that Man

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who is so rugged, that he will not bear his Brothers burden, is not fit to be part of Gods Building. For this reason our Saviour insisted more upon this Duty than upon the other. And for this reason he only mentions everlasting punishment to those that did help and succour their Brother, because men are not sensible of the necessity of this Duty, and the Danger of neglecting.

3. It was the Law of Christ, who was an Example of it to others. He came into the World to bear our Burdens, and to shew us how to bear our Brothers: as I may shew in the several instances which I have already named.

1. He bare the burden of Impenitent Sinners. He considered their deplorable condition. He was grieved for the hardness of their hearts, and used all means to reclaim them. He was willing to bear the burden of Reproach, that he might ease them of the burden of guilt and fear. The *Pharisees* said, that he was a *Friend of Publicans and Sinners*, and they said true, tho he was not so in their sense. He was a Friend to them, in that he called them to Repentance, and made a Public Declaration, that all that were *weary and heavy laden* should come to him to be eased of their Burdens *Mat.* 11. 28.

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2. He bare the *Burdens* of Good Men. He fulfilled the Propheſie that was ſpoken of him, That he ſhould *Bind up the broken-hearted. Be of good cheer*, was an expreſſion which he exceedingly delighted in. When he was going out of the World, he was mightily concern'd for the grief and trouble which his Diſciples ſhould then endure. He ſaid, *Let not your hearts be troubled, I go to prepare a place for you*, &c. And when he aroſe from the Dead, he was in haſt to eaſe them of the Burden of Grief, which he knew was very heavy upon them. The Servant knew his Maſters mind, when he ſaid to them that came to the Sepulchre, *Go quickly, and tell his Diſciples, that he is riſen from the Dead.*

3. He bare the Burdens which are common to men. The Blind, and the Deaf, and the Lame were thoſe upon whom he beſtowed his Miracles. He made all his retinue ſtand ſtill till he cured the Poor Blind Beggar.

He bare the Burden of Infirmities, rather Pitying than taking Offence at them; knowing what the Frail State and Condition of Man is. He did not caſt off his Diſciples for ſhewing a furious Spirit, in calling for Heaven to conſume them that were not civil to him, but only rebuked them, ſaying, *Ye know not what Spirit ye are of*, Mat. 9.55. Nor did he reject his Diſciples becauſe of their weak

Faith when they cryed, *Master, save us, we Perish*. One would think it should have been a great Provocation to him, that his Disciples were asleep when he was in his agony, and that it should have been an unpardonable offence; but we find that he only blam'd them for it: He said, *Could not ye watch with me one hour?* But he did not say, *From this hour I will be as regardless of you, as you have been of me.* There are some who complain of bad Memories, but certainly there never were any more forgetful than the Disciples were. They had forgotten almost every thing which our Saviour had said to them; Nay, they had forgotten that which was of the greatest moment to be remembred, namely his Resurrection from the Dead. His Enemies remembred it, and therefore made his Sepulchre sure; but his Friends had forgotten it; and yet our Saviour continued his Love towards them. All these instances are left to us for our example and imitation, that we should bear the infirmities of our Brethren, and not make them the occasion of, so much as, lessening our Love to them.

4. It is the Law of Christ, who still bears our burdens now that he is in Heaven. He pities us, and he prayes to God for us, and sends his Holy Spirit into our hearts to comfort us, because he

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knows by his own experience that our burdens are heavy. The Author of the *Hebrews* tells us, that he took our Natures upon the Earth, that he might bear our Burdens in Heaven. Heb. 2. 17, 18. *In all things it behoved him to be made like unto his Brethren, that he might be a Merciful and Faithful High Prieſt in things pertaining unto God, to make reconciliation for the ſins of the People; for in that he himſelf hath ſuffered being Tempted, he is able to Succour them that are tempted.*

5. And laſtly. It is his Law who hath put it into the power and capacity of every man in the World to fulfil it. It were a very hard caſe, if there were a work required which ſhould have a glorious reward annexed to it, and yet there ſhould be ſome Chriſtians who ſhould be utterly uncapable of doing it. He that hath not a hand to help his Brother, may have a heart to Sympathize with him: and he that can neither afford help himſelf, nor procure it from others, may pity and pray to God for him; and if he does ſo, the will is accepted for the deed, and he hath ſo born his Brothers burden, as to *Fulfil the Law of Chriſt.*

That which remains, is to make ſome Inferences by way of Application.

I. I infer the excellency of our Religion, and what a great obligation there lies upon us to obſerve the Precepts of our Bleſſed Lord. How dear

ſhould he be to us, in that he hath given us ſuch Law. We have no burdens to bear, but what our ſins have laid upon us, and yet our Saviour is not willing they ſhould be too heavy for us, but requires that we ſhould have help to bear them. The Law of *Moſes* required *Statutes that were not good* *Ezek.*20.25. Commands which, as I ſhewed, were only to be obſerved in obedience to Divine Authority: No man was the better for them any otherwiſe, than as he was ſatisfied that he had done that which he was commanded. There was no intrinſick good or excellency in them. But the commands of our Bleſſed Lord, are ſuch as in their own nature tend to the good of Mankind: They tend to the eaſing of our grievances, and to the making of our lives comfortable to us in this World, before we come to the happineſs of the World to come.

II. From what I have ſaid on this Subject, would infer ſomewhat concerning the three States This World, Heaven, and Hell.

I. Concerning this World, I would infer the four things.

1. They are exceedingly to blame, who place any Happineſs or Contentment in it. It is not a place of pleaſure, but of pain: not of eaſe, but toil and wearineſs. A place in which men, ha

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burdens to bear of their own, and of other mens too. A place in which men are so loaded, that they are in continual want of help to bear their burdens. We are weary Travellers that are alwayes going on with our burdens, *The rest remaineth*, for another State. Every day hath its evils, and new dayes produce new burdens. He that is weary to day, knows not but he may have a heavier load to morrow. If a man expects rest or quiet, he is often disappointed, and hath cause to complain as *Job* did, *When I looked for Good, then Evil came unto me; and when I waited for Light, there came Darkness.* There is nothing more dangerous than for a man to think himself secure from danger. There are blessings for them that bear burdens, and a *wo to them that are at ease.* Nay, the lighter that a mans burden is, the greater is his danger. Those that *are not in trouble as other men, nor plagued as others*, are the men that are *brought into desolation as in a moment.* A man in this World, is like a Ship upon the Ocean; If it hath no burden, it is in danger of being lost: There must be ballast if there be no goods. The nature of man is such, that if his mind be not ballasted by some affliction or other, he is in the greatest danger of miscarrying, & being cast away. He that at any time hath no burden of his own had need to bear his Brothers burden,

that

that he may not be of too light a mind. We hav
little reaſon to ſet our minds upon this Worl
where it is neceſſary we ſhould bear burdens.

2. It beſpeaks our patience, and that we do no
fret and vex our ſelves at every croſs that befal
us. Some men are apt to be in a rage upon ever
little occaſion, as if the world were appointed t
be a place of eaſe and pleaſure; whereas they ar
much miſtaken; it is a place in which we muſt bea
heavy burdens, both of our own and other mens.

3. Since the World is ſuch a place for burdens
it concerns men to live ſo that they may be al
ways willing to leave it, that they may be unload
ed. Whilſt we are in this World, we are both a
trouble to our ſelves, and to others likewiſe tha
help us to bear our burdens. We are often tire
our ſelves, and we are oft-times very tyreſom t
others; it concerns us therefore to order our buſ
neſs, ſo that we may go cheerfully to that plac
where *Job* ſaith, *The weary are at reſt*, ch. 3. v. 17

4. Since the world is ſuch a place for burden
how fooliſh are they that live wicked and ungo
ly lives in it? They have no eaſe here, and th
live as if they were reſolved to have none here
ter; as if outward burdens, the croſſes and troubl
of this life were not enough; they load th
ſouls with inward burdens, which are continua

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auling and tormenting of them. That which is moſt common amongſt Sinners, is moſt unaccountable; they take pleaſure in nothing but that which brings Pain, nothing pleaſeth them but that which proves an intollerable burden to them. They often make grievous complaints of the burdens of this life, and yet they prepare worſe burdens to themſelves againſt they go out of it.

II. From what I have ſaid, we may infer ſomewhat of the Happineſs of Heaven, and that to a double purpoſe.

1. To quicken our diligence for the obtaining of it. There are no Burdens, but everlaſting Reſt and Pleaſure. All Grief and Sorrow is done away. *In thy preſence there is fulneſs of Joy, and at thy right hand are Pleaſures for evermore.* No man hath a burden of his own or of anothers, to bear in that State. There is *Rejoycing with them that Rejoyce*; but as for *Weeping with them that Weep*, there is no occaſion for it. Heaven doth not know what it is, for *all Tears are wiped away* before the entrance into it. Inſtead of bearing one anothers burdens, there is joyning with one another in eternal *Praiſes* and *Hallelujahs*: To God the Father who appointed us burdens in this World in order to our happineſs in the next. *Afflictions work for us an exceeding weight of Glory.* We ſhould very hardly find the way to

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Heaven if we were not loaded. They that are ligh and at eaſe, for the moſt part, go another way To God the Son who himſelf bear our Burden and commands us to bear one anothers, till w come to that *Manſion* which he hath taken up for u in Heaven. To God the Holy Ghoſt who ſuppor ted us under our Burdens, or elſe all the help fro men had been too little. It is God that *Comfor thoſe that are caſt down*, although he employes me as his Inſtruments, by whom he conveighs Com forts. There are no Burdens in Heaven, unleſs Man could be weary of Perfection and Happineſs The Pleaſures there, are not like the Pleaſures o Earth, weariſome and tireſome to them that ar *Lovers* of them. God intended theſe only, that ma ſhould uſe them for his Recreation, and then go o with his Burden. If men exceed in them they ar very weariſome, and it is neceſſary they ſhoul be ſo, becauſe they are very unſuitable to the Na ture of Man, and to the beſt and moſt noble par of him. If man had been all Body and no Soul, ſen ſual Pleaſures could not have been tireſome to him but in regard he hath a Spiritual part, there muſt b Spiritual Pleaſures to refreſh his mind. On the o ther hand, becauſe man is Fleſh as well as Spiri he is therefore apt to be weary of the long conti nuance of that which is pleaſant to the mind

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Religious Services. But in Heaven Pleaſures can be no burden, becauſe the Soul is ſeparated from this vile Body, and hath nothing to clog it. Corruptible doth then put on Incorruption, and Mortal puts on Immortality, that there may be all pleaſure and no pain. I will not farther enlarge upon this. We are all bunglers when we come to give any account of that with our Lips, of which it hath not *entred into our hearts to conceive*. When we ſpeak of Heaven, it is not ſo neceſſary to give an account of the glory of it, as of the certainty of it, for whoſoever believes ſuch a State, believes the *Glorious Things* that *are ſpoken* of it. I might therefore make uſe of one Argument from the Text, to prove, that their is a future State of Happineſs; for if Good Men muſt bear burdens of their own and of other Mens, certainly there is another State in which they ſhall be freed from them. We cannot think, that the Children of God who are born again, and made like unto their Heavenly Father, are only born to bear Burdens.

2. It may make us patient in the bearing both our own and other Mens Burdens whilſt we are this ſide Heaven. Our lives are very ſhort and inconſiderable, and at the end of them we lay down our Burdens, and enter into the joy of our Lord, who appointed us to bear them. In the mean

while if God ſends us help from Heaven to bear them, and requires we ſhould have help on earth, and will ſhortly wholly eaſe us of them; we may well bear them with conſtant Patience.

III. I may infer ſomewhat concerning the Helliſh State, the place of Torments, where the Scripture tells us, there is *Weeping, and Wailing, and gnaſhing of Teeth*; and likewiſe, that *there are many that enter in there*. If Good Men muſt expect to bear *Burdens* in this World, and they are ſometimes very grievous to be born, What muſt bad men expect in that State? There the *Burden* is intollerable: Thoſe that are forced to bear it, or I may more properly ſay, have brought it upon themſelves, would fain exchange it for that which is far lighter: *The Rocks and Hills*. Their *Burdens* is the wrath of the Lamb, which is far more intollerable, *Rev.* 6. 16. Their *Burden* is the guilt of a gnawing Conſcience, which is as a thouſand Tormentors, as well as a *Thouſand Witneſſes*: A heavy load which lies upon the naked Soul ſtripped of all thoſe coverings, thoſe vain conceits with which Sinners get ſome little eaſe to their guilty minds.

And as their *Burdens* are intollerable, ſo there is no help to bear them, (*For every Man muſt bear his own burden*, v. 5.) but every one rather adds to the weight of them. There is no *Solamen Miſeris* by the

the number of those that are in that State. The Glutton in the Parable desired, his Brethren might not *come into the place of Torments*, he had burden enough already. The more there are to weep and waile, the more doleful is that State. But I will not enlarge any further upon this unpleasant head, but only desire thet Sinners would seriously and timely consider of it, and that it may make them so serious, as not to despise those reproofs which I am to give from what I have said on this Argument. There are three sorts of Persons which I can not but reflect upon.

I. If every Christian must bear his Brothers burthen, they are very much to blame, who take no notice of what others bear. There are a great many in the World, who are so far from bearing their Brothers burdens, that they will not so much as see them or endure to hear of them. They do no more concern themselves for the afflictions, and miseries of others, than if they were alone in the World. They are like the *Priests and Levite riding by*, and taking no notice of him that lies in misery. Men are such lovers of themselves, that if any complain of their burdens, they ease them as the Chief Priests and Elders eas'd *Judas* of his burden: *What's that to us, see thou to that.* There are many in the World loaded with Sorrows, who may com-

plain with the *Pſalmiſt*, *Pſal.* 142. 4. *I looked on my right hand, and beheld, but there was no Man that would know me, refuge failed me: no Man cared for my Soul.* We may ſometimes ſee that ſorrowful ſight which *Solomon* ſaw, *Eccle.* 4. 1. *I beheld the tears of ſuch as were oppreſſed, and they had no Comforter.* The World is full of thoſe who are ſo far from weeping with them that weep, that if they can be merry themſelves they care not who is ſad, like thoſe whom we read of in the Propheſie of *Amos* 6. 6. who were for *Feaſting* and *Drinking*, and *Muſick*, but not for bearing other mens Burdens. *They were not grieved for the Affliction of* Joſeph. If it be the *Law of Chriſt*, that men ſhould bear one anothers burdens, what will become of thoſe that take no notice of this Law, but only fulfil the Law of Covetouſneſs? When men are required to relieve the neceſſitous, their Language commonly is, *I know not what I may come to before I die.* I wiſh they would as well conſider what they muſt come to after they die, when they ſhall appear before him who hath declared, that thoſe that do not feed the Hungry, and Cloath the Naked, ſhall go into everlaſting Puniſhment. Thoſe that would not bear their Brothers burden in this World, ſhall have one of their own to bear in the World to come.

II. They are more to blame who are so far from bearing one anothers burden, that they are **offended at them that do.** There are such Monsters in the World to whom it is a burden to see other men at ease. Nothing is so sweet to them as to see others in bitterness. *Solomon* saith, *Pro.* 17. 5. *He that mocketh the Poor, reproacheth his Maker; and he that* **is glad** *at Calamitie shall not be unpunished*: where note, there are some men who mock at the Misery, and are glad at the Calamities of other men. They are not so ready to rejoyce with them that rejoyce, as they are to rejoyce when they hear what cause others have to weep. There were such in old time, and will be to the end of the World. When *Nehemiah* was to repair the Breaches, and make up the Wall of *Jerusalem*, There were two base men, *Sanballat* and *Tobiah*, who were not able to endure the good he did. *Neh.* 4. 10. *It grieved them exceedingly, that there was come a man to seek the wellfare of the Children of* Israel. The man came not to do them any hurt at all; but if he had, it may be they would not have been more *grieved* than they were at the good which was done for others. The *Psalmist* likewise gives us an account of such men (of which we have too many in the World) who cannot endure to do good themselves, or that others should, *Psal.* 112. *v.* 9. He speaks of the Liberal Soul of

a Good Man: *He hath dispersed, he hath given to the Poor.* And at the next verse, he tells us how wicked men are affected at it. *The Wicked shall see it and be grieved, he shall gnash with his Teeth and pine away.* It kills some men to see others kept alive, and nothing angers them more, than to see others solicitous for their welfare and Subsistence. But

III. And Lastly, They are most of all to be reproved, I wish I could do it sharply enough, who are so far from bearing other Mens *Burdens*, that **they are other Mens Burdens.** They live in the World, as if they came into it for no other purpose, but to send others grieved out of it.

Sometimes men are loaded with the **Burden of Calumnies**, and Reproach, to their vast prejudice. One of the Blessings which *Jobs* Friends Promised to him, *ch.* 5. *v.* 21. was, that he should be *hid from the Scourge of the Tongue*, which is indeed a fearful Scourge. There are a great many in the World, who if they can but **Slander the Innocent, and obtain Concealment**, it doth exceedingly please that of the Devil which doth mightily prevail in them. They have sent their Brother a *Burden* to make his Heart ake, and he must not know from whence it comes. We know that slanderers have a great advantage in that their reports run like wild-fire. There are two

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Scriptures, which if joyned together, give an account of it, Their Tongues are **set on Fire of Hell**, * and they *go through the Earth.*

* There are likewise some men whose Pens are set on fire of Hell.

There are others who seek to ruine their Neighbours by contests at Law, forcing them thereby to spend their Substance. The Childrens bread is taken away, and a bone of Contention sent in the room of it, only to gratify implacable malice. These Cases are very hard, but it is not hard to give a Reason of such Actions. We must know, that there is **another Law** besides the Law of Christ. There is a **Prince of this World**, as well as a *Prince of Peace.* The Scripture tells us, that **the Devil hath Children** as well as God, *1 Jo.* 3. 10. And as Gods Children are like their Father in being *Merciful* and *Kind*, so the Devils Children are like their Father in being Malitious and Cruel. But what will become of these Men? The Mans Condition who is ruin'd by another is very sad. But how dismal is his Case who hath ruin'd him? Methinks I hear God say to him, as he did to *Cain*, *What hast thou done? the voice of thy Brother*, and of his whole Family *crieth unto me.* Thou shouldest have been his Comforter, and thou hast been his Tormentor. Thou should'st have supported him, and thou hast ruin'd him. Thou should'st have born his *Burden*, and thou hast **Broke his Back.**

Back. I may say to this Man, as 'tis said in J
What wilt thou do, when God riseth up? and when he
siteth, what wilt thou answer him?

I might, if time had permitted, have proceeded to Exhort,
persuade to the practice of this Christian duty, & to have u
many Motives, & Arguments for it. I will mention but on
it is for *Sions sake, and for Jerusalems*, that *I cannot be si*
concerning it. †. Let us bear the burdens of those that have
sented from us, but are returned to our Congregations. I
not mean, that we should do any thing to prostitute the Chu
cause, nor that we should debauch our Consciences, by giving
least encouragement to pernitious Errors, but that we sho
pity their Infirmities, and endeavour to rectify their Mista
that they may no more provoke Authority, disparage Chr
anity, and occasion thousands to be Prophane and Athei
whilest an exact compliance with the Churches Orders, an
encouragement of the due execution of her Censures, is
tainly the fittest way to restrain that ungodliness which ha
bounded as our divisions have abounded. If, when Auth
drives by a due execution of Laws, we shall draw and
courage by expressions of Brotherly Love and Kindness, w
convince those that have dissented from us, that we are n
such Spirits as they suspected, nor so unfit for Christian C
munion; but will acknowledge, as some have done, that
were greatly mistaken both concerning the Ministers and
ple of our Church. I thought fit to conclude with this,
only because it is seasonable at this time, when men of
Principles have done hurt to the Church by an intemp
Zeal; but because it was the very occasion of the words.
heat that was about Christian liberty had almost consu
Christian Love, and therefore the Apostle, for the revivi
it, and that there might be no disturbance in the Church
Galatia, doth here require, that the People should *Bear one*
thers Burdens.

† I have very exactly copied this Paragraph, (as I hope, the Auditors will be ready to attest) which I verily think contains all that provoked the furious man.

FINIS.